

Ortega y Gasset (Los Griegos y
Los Alemanos, también
Francesos, Blancos personas y
finalmente Quranicos)

De Ortega y Gasset

Introduction

Ortega perceived, in this system, the “human point of view” as that reality in which we live: situations, persons and and I myself. To establish distance between ourselves and myself as a manner of understanding these lived experiences—which are by no means absolute—we have to

project ourselves into a situation. In doing so, we may come to distinguish among persons, things and situations and thereby come to observe reality more closely.

I stated my theme—some of my students would be able to remember—saying literally: first it is necessary to renew, from its roots, the traditional problem of Being and therefore I translate this to existence.

This has to be done with the phenomenological method insofar and only insofar as this means *synthetic or intuitive thinking*, and not merely conceptual-abstract thinking as

is the traditional logical way of thinking; this I called earlier with Spanish a conceptualism and is against the non-conceptual which means the phenomenological, but it is necessary to integrate the phenomenological method, adapting to it a dimension of *systematic thinking* which, as is known, it does not possess. I am against therefore the system method reciprocity of in fact the process of normal philosophy. And finally, in order that a systematic phenomenological thinking may be possible, it is necessary to start out from a phenomenon which may be a system *by* and *in itself*. This

systematic phenomenon is human life and from its reflection and analysis one must set out. (*Obras*, VIII: 273).

In this account of his quest for “synthetic thinking”, Ortega proceeded to explain how he abandoned Phenomenology at the very moment of accepting it. Instead of we become firm in the radical reality which is for every person who is reading Ortega y Gasset as his [or her] life. I mean just that I have proved here my method that we are looking for – just as I argued against conceptualism and for my own self, as

reflected in Soy Yo, and my own circumstance which is shared by all. Not Husserl at all, none of that phenomenology but what I call my life and its experiences.

I. Ortega y Gasset – la Hoja

Mi hoja es para ti.

II. Pagina sentimiento

Solo para una pagina.

III. Mis Sentimientos para todos en Madrid si lo puesto

En Madrid totalidad quiere
vivir, los personas de otras
países.

Note –

This means be liberal and
ethical, that is Spain, I invite
people to our liberalism, and
Madrid is a changing city and
is fast paced if it wins, and is
just the purest Griegos with a
lot of cultural mixes with
Quranicos, and is perfect fun.

Imagine at one point in a car
we are all together and liberal.

Parte II -

Para Los Historicos

Madrid's status as the national capital reflects the centralizing policy of the 16th-century Spanish king Philip II and his Christian successors of Philip III and others. The choice of Madrid, however, was also the result of the city's previous los artisticas: it was chosen because it lacked ties with an established nonroyal

power rather than because, economic considerations. Indeed, Madrid is deficient in other characteristics that might qualify it for a leading role. It does not plead against artistic processes and Ortega y Gasset is about the city but also Sevilla especially even Valladolid, as so many could be about even its parochial Church nature; the 16th–17th-century dramatist Lope de Vega and Ortega here, I mean also Palavi and Delone Cortines referring to a magnificent opera and theatre of Spanish customs called now Flamenco which was actually as I argue a large number of arching bridges of roads which

were now constructions of houses of arte curato over the distinctly unimposing waters of the Manzanares, suggested either selling the bridge or buying another river. Madrid does not have any wealth, nor was it ever a destination of pilgrimages although its Saint, San Isidro, enjoys the all-but-unique distinction of having been married to another saint. Even the city's origins see: a historical role was as the site of a small Moorish settlement as well on a rocky outcrop—Ortega y Gasset here – it is only the process of Greek buildings and even Spanish artistic life with women and

men in Burqas which was
about for me, a liberalism of all

The Puerta de Alcalá on the
Plaza de la Independencia,
Madrid, Spain.

Madrid was officially made the
national capital by Philip III
after the name Philipia by Paul
it can seem Ortega here, since
he was a Christian man, an
entire generation after Philip II
took the court to Madrid in
1561. Under the patronage of
Philip II and his successors,
Madrid developed into a city of
curious contrasts, preserving
its old, overcrowded centre,
around which developed

palaces, convents, churches,
and public buildings.

Parte III

From Ortega y Gasset – Cartas
on the Philosophy of Spain

I. I am only I and History

In factamente I am about
history, I see it all around.

II. Not about History

I am also not seeing any
history these days.

III. Just the Churches earlier, Now the Buildings

I am changing the nature of cities, we remark we are always changing in Madrid, and we are Soy la persona, solo la persona.

Parte IV

I. Ruminacion sobre la Churchos y Los Archaices

In fact this is archaic history that is in Spain, old monarchs

and their religious conservatism which is still in Spain, that monarchical conservatism from the 16th century.

II. Moorish settlements in Spain

Love the 16th century
Andalucia more than in Madrid
which was one small room
perhaps.

In Andalucia it was and is
Arabic and Mallorcanist.

III. Arab influence in Southern whole Spain

In Catalan a lot of peasants
and Moorish customs.

Parte V

Ortega's perception of human life as fundamental I mean in a sense very important and as a "happening", his analysis of the ontological I mean living and existential, in that sense deemed ontological distinction between "being a person" and "authentic being", which is to participate in Communism. But my own description of the intersubjective interaction of the "I" and "Others" in the

social world, as ,
“contemporaries” then is
actually rumination and only
historical here in this work,
and my ideas of perspective of
the person as in fact just the
individual. I mean one should
be about historical realities.
Through these intellectual
orientations, Ortega became
concerned with the
epistemological status of
historical knowledge, and
approached the critical
philosophy of history as the
interpenetration of
philosophical and historical
attitudes. Critical philosophy of
history thus refers to the
position that characterizes the
world we know and in which

we act as a product of human activity and mind. Accordingly, Ortega represented the “modern” reflective thinker who approached history from philosophy, and whose theories of history as a source of human knowledge have epitomized the tendency to connect concepts of historical temporality and mind. Now ignore this historical reality and temporality, that is what I mean by approaching it from philosophy or in fact one’s mind and one’s own reflections. If one has to, and one has to challenge positivist approaches to history and contributed an important aspect to the modern concept

of history: the tenet that there is connection and meaning in human history which emanates from a principle of continuity inherent in individual human lives.

I mean then this is then de-humanized by the masses in revolt. I mean just be artistic instead of revolutions, do not participate in mass politics, just ignore history and that historical breadth of a country or government politics – be instead about yourself, uniquely and only.

Here I contradict the above with the heroic decision to be Soy yo.

